/27 cont'd/

here.) However, their fishing methods and the scale of the fishing are not as extensive as those of the Li. Other than when they occasionally join the Li in large-scale fishing, they usually fish individually or in a small group. In any case, fishing plays no important role in their economic life.

6. Handicrafts

Bamboo is common in the Miao area, and there is a well-developed industry in bamboo. Among their products are baskets, boxes, winnowing baskets, strainers, etc. Aside from those for domestic use, the surplus products are exchanged with the Li for rice and grain to meet food shortages. The men are skilled in making wooden furniture. Tables, stools, mortars, troughs, etc., are all homemade. They can build a house within a short time with purlins and rafters made by themselves. Needless to say, these houses are very primitive.

The Miao women are good weavers. I regret that I have not personally examined their weaving. In particular, the Miao women are experts in dyeing. There is a species of plant in the Miao area /28/ which produces blue juice. The women pick the leaves from the plant and soak them in a large water jar. The dyeing process consists of daubing white cotton cloth with wax and thus drawing and painting on it various kinds of designs as the dyer pleases. The cloth is then soaked in the jar of blue indigo. After a short time, the cloth is taken out, and the wax is cleaned off, leaving the design on the blue cloth. This method of dyeing is called the "wax method." Ryûzô Torii* also observed this method of dyeing among

/* Professor Ryûzô Torii (1870-1953) was a well-known Japanese anthropologist.—Tr./

the Miao in Kweichou province and has described it in great detail. He is quoted as follows: "First, they set out the cloth in a certain place, wax is then melted a little, and on the cloth designs are painted with the melted wax at the dyer's pleasure. After the

4:Mickey E-5 (1940-?) 1947 AE5 Miao AE5

water casks and buckets for carrying or raising water, a man from the same village to make bamboo scoops and baskets, and a Chinese carpenter to make two large, racheted water wheels for a mill. The old man who moved away from the village was a head carpenter, capable of directing the work of making and setting up the framework of a house, and also skilled in working with bamboo. One of his sons had this ability.

Other bamboo baskets were used to carry small pigs to market, to bring in green stuff from the garden, to carry in the heads of wheat, and for the storage of grain.

Animals and Birds. In the village of Yang-chia-sai there were just one female pony and her colt, which belonged to the wealthiest family and were used for the transportation of grain to market a few times a year. To service this mare a pony was brought in from outside. There were water buffalo and "yellow cows" used for plowing and harrowing, enough for the needs of all households in each family group. The milk was not drunk by the people. Dogs were used for guarding and as scavengers. There were a number of cats. Every household had chickens and most of them a pig. There were also several caged pheasants and two households had pigeons. Some of the young men had caged thrushes which they brought out in the spring to sing against one another (fig. 17, *e*). They would also whistle to them to make them sing. A number of these were taken in their cages to the spring bullfight near Yang-niu-ts'un.

Chickens, dogs, and cats went where they wished, except into the grain on the mats, but stables or pens were provided for the other animals. Ducks and geese were driven to the pond in the morning, watched, and brought in again at night. Pigeons roosted under the eaves. Pheasants were kept in large wooden cages in the doorway.

Not every household had cows and water buffalo, but closely related households worked first one and then another field belonging to the group, so that there were enough draft animals for all. The most well-to-do household had four water buffalo and two cows.

Division of Labor. It will be seen from the discussion of Agriculture, that the lion's share of the work fell to the women. Only

/116 cont./

764 [775] [789] spirits, a pig and a couple of chickens are slaughtered, and the soul is invited to feast on them. Then a great dance takes place."

The deathwatch is maintained by the parents, the surviving spouse, and the children. After a few hours, two or three of these closest relatives relieve one another. During the deathwatch relatives and condoling friends, whose numbers depend on the importance of the deceased, speak of the dead [766] person and mourn his passing. If the deceased was a distinguished man, his body lies in state for two days; in the case of a humble man and women and children, only one day.

614 764 [322] During the deathwatch the men of the sib prepare the coffin for the deceased. For this purpose a tree trunk of a proper length for the deceased is hollowed out. No ceremonies and no special handling of the tools are connected with the carving of the coffin. They go about this work in the same way as they do when they make a pig trough. Then the corpse is put, on its back, into the coffin, and the latter is closed with two boards. Toward twelve o'clock the same men begin to dig a grave at a place in the jungle selected by them. Since there are no cemeteries, and no special burying grounds for the sib, the choice of the site is left to these men, who perform this work as a pious service and have no other function in connection with the burial. -- There are no professional grave- [767] diggers.

764 The grave is always laid out in an east-west direction, and in stony or level ground it is dug out about one meter deep, otherwise another half a meter.

The burial takes place between about two and three [614] o'clock. The closest male members of the sib who are able-bodied carry the coffin to the burial place, accompanied by all the sib members and guests. Here it is let down into the pit in such a way that the corpse lies horizontally in the grave, with the head toward the east and the feet toward the west. The Meau of today no longer know why this direction is observed; they are following a /117/ custom handed down from

/266 cont./

592 House 8: The father of the house: personal name, Yin;
621 family name, Sen Sun. He is not related to the other villagers
[551] and allegedly moved here only because good fields could be
laid out here. He looks cretinous, and this is said to have hap-
164 pened after an attack of fever (meningitis?), but he is a good
[732] worker, and with his daughter of about 20 he lives in peace with
the other inhabitants of Nam Fa. /Ills. 52-57 appear here on
unnumbered pages./

34 /267/ Among the Meau in Thailand, we were able to distinguish five house-types:

1. Dwelling houses,
2. Granary housing,
3. Stables,
4. Smithies,
5. Rice-field huts.

There are no houses for special purposes, such as cook-houses, guardhouses, inns, spirit houses, or such for cult associations. Except for the smithies, there is no artisan's housing.

1. Dwelling Houses

342 The main entrance of the houses have to lie, not in a definite direction, but on the valley side, in order to prevent the water rushing down the slope from entering the house. On
351 the mountain side of each house there is a drainage ditch which guides the masses of water from the tropical storms past the house and into a gutter, in which it then, as in a brook, plunges into the valley. /Figs. 59-62 appear here./

342 When one steps into a Meau dwelling, he at first gets a
[353] very cheerless impression because of the darkness prevailing in it and the smoke-blackening which covers all the walls and furnishings. Also, corresponding with the previously described seminomadism of the mountain peoples, not too much effort and care are used in the construction of the houses. Boards,
[322] beams, supporting posts, partitioning walls, and all parts of the
335 roof are merely roughly hewn with the ax and show marked
824 irregularities. As binding materials, rattan and bamboo are
353 used exclusively; sawing, nailing, or glueing is unknown. On the other hand, posts and beams are joined in various ways (Figs. 59-62). With a longer stay, however, and more precise

[Text continues on p. 369]

/273 cont./

342 Caption for Fig. 70 (below). Dwelling house 7 in the Meau village Nam Fa, framework.

[353] Key to symbols:

A = storage lofts
B = supporting posts
C = ridge post
H = crossbeam of roof
J = roof beam
K = longitudinal roof beam
L = ladder to the storage loft

/274/

[322] The boards of the house wall (Ill. 106), roughly hewn with the ax, are about three to four centimeters thick and between 15 and 35 centimeters wide. They are /Fig. 71 appears here/ not joined to one another tightly, but rather show narrower or wider spaces, through which air and light can enter the windowless room. The boards are thrust into the loamy ground and tied on the inside and outside to a lower and an upper crossbeam, which in turn are fastened to the supporting posts driven firmly into the ground (Fig. 71; further, the chapter, "Household and Kitchen Utensils," Fig. 117). Lajonquière (1), in connection with the

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1. II, p. 306.

description of the Meau houses in Tonkin, mentions, besides walls "made of planks nowhere fitting together," which he calls the "ordinary type," also walls made of pounded earth, which occur only in "the most complete type of house." Abadie (2),

2. Page 156.

[554] too, mentions that the houses of the rich have walls of pounded earth or mud, and describes their erection as follows: "The pounded earth is prepared in two ways. The earth, kneaded with water, is dried in the sun in a form in the shape of a parallelepiped and, depending on the thickness of the wall, is put side by side in double or triple layers. In the second case the moistened earth is tamped down between two boards, the space

[SEE Cat 116, P 706 - ANALYST]

/405 cont./

386 batik pen exactly opposite the way that we hold our pens (Ill. 531 86).[1] She begins at the edges of the piece of material to draw the border, then the middle lines follow, and finally the areas between the border and the middle lines are filled in. After the wax drawing is completed, the dipping of the piece of material into the dyeing trough is begun and continued until the areas left free of wax are dyed dark blue. Now the cloth is boiled in water, which removes the wax, and the places previously covered with it, which of course were not dyed, now appear white or light blue.—Fabrics are produced for the purpose of making clothing; carrying [415] bags made of cloth are rather rare among the Meau since plaited baskets primarily serve for this.

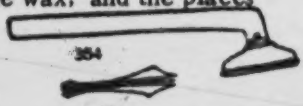

Fig. 354. Batik instrument of the Meau, 1/4 nat. size.

Fig. 355. Tripartite Batik Pen, viewed from below, 1/2 nat. size.

[413]

281 The dressing of leather is unknown to the Meau, although [513] hides scraped clean on the inside and dried in the sun are [411] sometimes used as sleeping mats or to cover wooden sheaths for [262] knives and cut into strips for straps. The hair is always left on the skin. Since, however, hides are preferably eaten, indeed as special delicacies, after suitable preparation (see the chapter, Food and Stimulants," the section, "Food"), such "skins" are very rarely seen in the houses of the Meau.

322 On the other hand, the Meau are masters at woodworking, 412 although they have relatively few and only simple tools at their [177] disposal. The use of wood saws is unknown to the Meau who are not extensively Sinicized; only the ax /406/ (see the chapter, "Means of Subsistence," Fig. 273), chisel (Figs. 356 and 357), and wooden and iron wedges are available to them. Two kinds of iron chisels are used: a flat chisel (Fig. 357), and a hollow chisel (Fig. 356). For drilling holes, iron awls (Fig. 358) or very ingenious drills (Ill. 83[2] and Fig. 361) are used. For

1 [see cat 116, p620- ANALYST]
2 [" " " p597- "]

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/406 cont./

322 [412] stamping out spirit-money (see the chapter, "Religion and Magic") round punches (Fig. 359) and hollow punches (Fig. 360) are in use. /Figs. 356-361 appear here./

[824] [343] The posts on which the houses rest are made of termite-proof teak or of pine wood; for all other purposes, regardless of whether it is a matter of building material or wood for the making of implements, termite-proof wood is not used, but rather other kinds of varying hardness. The tree trunks are

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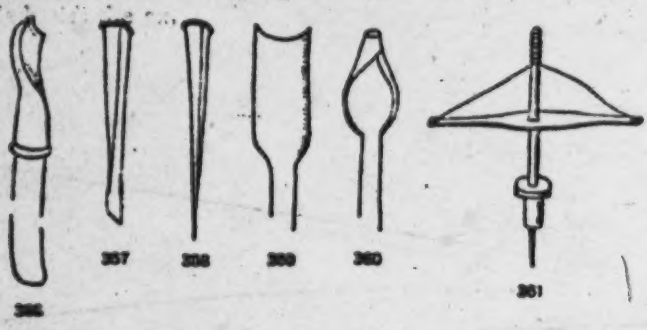

Figs. 356-358 and 361. Woodworking Instruments of the Meau.

Figs. 359-360. Paper Punches of the Meau.

Fig. 356. Round chisel, 1/6 nat. size. Fig. 357. Flat chisel, 1/10 nat. size. Fig. 358. Awl, 1/10 nat. size. Fig. 359. Round punch, about 1/5 nat. size. Fig. 360. Hollow punch, about 1/5 nat. size. Fig. 361. Drill, 1/20 nat. size.

322 [313] felled with the ax, barked, and split apart into planks with wooden wedges. If it is a matter of wood that cannot be split along the grain, one does not use even the wedge, but cuts a single board out of each trunk with the ax by ripping off one chip after another from either side until a plank of the required thickness is obtained. This is a very laborious procedure; but usually one can select wood that can be split with wedges. In that case the Meau obtain the planks needed for a whole house from a few strong tree trunks.

·Miao AE5

/406 cont./

322 824 Aside from the construction of houses and stables, wood has /407/ an extraordinary number of uses. For example, tables, benches, stools (Ill. 107) and beds, the distillation apparatus for making alcohol, rice mills, rice steamers and pounders, the troughs for the pig fodder, and the pack saddles for the animals (Ill. 81) are made of it; furthermore the handles of tools and knives, sheaths for knives, spear shafts and the gun stocks, crossbows, bellows (Ill. 82), and musical instruments, such as the mouth organ, are produced from it; the altars (Ill. 99) are built out of it; it is likewise necessary for building wells, [386] and, finally, dyestuff is also obtained from wood.

324 [412] [174] Since the Meau have long since left the Neolithic, stone tools are no longer in use, and since the immigration of the Meau into their present habitation area in northern Thailand took place only a few decades ago, I could no longer find any such material from their early history. On the other hand, even today the Meau work stone into grindstones (Ill. 94) or whetstones. Moreover, from a soft porous stone which they burn out before working, they make the crucibles (Fig. 365) 325 and casting molds (Ill. 82) for silver and copper, since they have a considerable knowledge of the use and working of metals. On the other hand, they are not in a position to obtain metals from ore, nor can they smelt wrought iron, but with the help of their bellows (Figs. 362-364) and a charcoal fire they know how to forge and weld it. They can smelt cast iron [439] which they obtain from broken pots and pans acquired from the Chinese traders. From this kind of iron, bullets and even implements, such as the shoe of the digging stick (Fig. 267) are molded. For this a mud mold is made of an implement for which one wants to make a new piece, and it now serves for the new casting. Casting by dead mold is unknown to the Meau in Thailand.

The forging equipment (Ill. 82) is of wood, iron, or stone and is entirely made by a Meau smith. It is:

1 [see cat 116, P706 - ANALYST]
2+3 [" " " P596 - "]
4 [" " " P664 - "]
5 [" " " P644 - "]

39: Bernatzik--597, E-5 (1936-1937) 1947 AO1 Thailand
Miao AE5

/Between pp. 442 and 443/

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Ill. 83. Meau with drill for woodworking.

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/VII cont./

231 492 Ill. 81. Saddling a pack ox. The Meau breed small, reddish-brown, humped cattle which are good pack animals. Saddles of wood with thick straw or cotton underlayers are used.

/VIII/

Ills. 82-90 Handicrafts.

325 Ill. 82. A smith in his workshop. With the help of a bellows, which he is operating with his left hand, he is just about to melt silver in a stone crucible over a charcoal fire. In the right foreground, the mold is ready. It consists of a cotton-covered wooden frame in the shape of the silver bars desired, and floats in a gourd shell filled with water. Note the tools, all of which have been made by the smith himself.

[415]

322 412 Ill. 83. Drill for working wood. By inserting iron drills of different sizes, various holes are made. The work of the hands is aided by the feet.

289 Ill. 84. Making paper for sacral purposes. Bamboo shavings are boiled with wood ashes and then crushed with a wooden club. Larger pieces of wood are removed.

Ill. 85. After the addition of a neutralizing agent, the wood pulp, finally predominantly homogeneous, is poured on cotton cloth and dried in the sun. The finished sheets of paper are carefully removed with a bone knife.

386 531 Ill. 86. Batik work on hemp cloth. With a brass pen, which is lying under the wrist, the pattern is applied in wax. The cloth is then dipped several times in blue dye and dried in the sun. This is repeated until the desired indigo-blue color is achieved. Then the wax is boiled off. The places previously covered with wax now stand out clearly from the dark-blue background.

294 Ill. 87. Girl sewing a new pleated skirt. The Meau girls are excellent and industrious seamstresses. It is particularly difficult to work on the harsh hemp fabric.